

Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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[From the New York Christian Messenger.]

Prize Tale.

HE CONTRAST—Or, Which is the Christian?

BY MRS. SARAH A. DOWNER.

'And now my dear mother,' said Eudora Fleming, (placing a stool under her mother's feet, and her knitting work on the table,) 'we shall have a long afternoon; my brothers do not return till evening; and if we are not interrupted, may I hope you will relate the narrative you promised me?'

Most willingly, my child. I have several reasons for wishing you to become acquainted with the history of your connexions; and this afternoon I shall gratify your desire. But in order to do this must go back into my family history, and speak freely of the faults and errors of near relatives: this nothing could induce me to do, but the hope of producing an impression on your mind, that will abide you through life.

Your wish was simply to learn something of those cousins, whose early fate you have so often deplored, while separating the thick branches of weeping boughs growing by the side of their graves; and which so nearly hide the inscriptions on the white tomb-stones, as merely to leave in sight—"Martha, aged 20, and Maria, aged 19 years; daughters of Timothy and Susan Hansen." Short as these words are, and important to a careless traveller, they bring with them a flood of recollections that fill the eye with tears, and swell the heart with sorrow. But to my story: Your two uncles, Timothy and William, with myself, composed all the familiars of your grandfather Hansen. We were educated in the Episcopal form of worship, to which both my parents were attached, and in which attachment they anticipated during life. My brothers were several years my senior. Timothy, the best, engaged while very young in a large manufacturing business, with the character of the lady he afterwards married. My brother William studied the profession of Law, of which he has since proven himself so efficient a member; and never was there a more striking dissimilarity between two brothers than was indeed in the characters of Timothy and William as they advanced to manhood. Timothy, proud and overbearing, possessed a restless ambition, and an eager desire for wealth, that could not be satisfied. He early became attached to a very lovely but poor girl in a neighboring village, whose parentage was respectable, and who gave to him her young affection with the promise of her hand; but he left her a prey to disappointment, and wedded the only daughter and heiress of the gentleman with whom he was junior partner. Despicable as this was, it was a loser by it in domestic happiness at least; for his wife possessed little more than her father's immense wealth to recommend her.

Different, far different, was the choice of my brother William. "Though my daughter cannot bring you riches," said the gray-haired father of his bride, "she will give you a cultivated mind; and a heart whose warmth and purity will be the best safeguards of its virtue." "Portrait she may be; but her virtues place her above rubies; and I have obtained the first of blessings," said the generous lover, taking the hand that was soon after his; and which true to her own, has scattered the blossoms of cheerfulness and peace over the rugged pathway of life, in which they have had to imb.

As my brothers married with different views, so also they set out in life with different expectations. Timothy united himself to the Calvinistic order of religion, to please his wife and father-in-law; and as he was fond both of power and popularity, he made obeisance to the one that he might the more readily grasp at and wield the other; or, in other words, he was willing to bow before the shrine of popular opinion, that he might exercise the power vested in their strength. Such was my brother Timothy. All the fine and noble feelings of the soul were thrown aside, or stifled by the master passion of avarice and a desire to rule. No workmen were em-

ployed by him who did not profess the same religious tenets. His charities, (if giving large sums to foreign missions, and to societies for the education of young men for the ministry, can be called charities,) were confined in the same channel. None who professed a different belief were in any degree countenanced by him. On the death of my parents I took up my residence with him, and if his character as a man breathed a spirit of intolerance, in his family he was still more unamiable. It was seldom he bestowed any marks of affection upon his children; the youngest he sometimes betrayed a fondness for; she was evidently his favorite; but his heart was composed of the sterner qualities of our nature, and he was feared rather than beloved. I at that time attributed his increasing austerity to the influence of the change in his religious opinions, and in consequence gave more attention to the subject.

Though ever opposed to the Calvinistic faith, I found upon close investigation that my own creed was but little better; and that opposed as they stand to each other, there is but a shade of difference between Calvinism and Arminianism. (The principles of the latter and those of the Church of England are substantially the same.) I had been educated in the belief of an endless hell as prepared for sinners, and a more intimate acquaintance with mankind, and above all with my own sinful heart, taught me that all men were sinners; that we were prone to evil continually, and therefore there was no chance of escape from the dreadful punishment in store for (as it appeared to me) a whole world of sinners. —Miserable were my reflections. I knew I must inevitably be lost and undone. —True there was a Savior, and we were told he died for all; but what benefit was that to me when the salvation offered was conditional, and upon terms I knew it were morally impossible for myself or any other erring child of humanity to attain. "We must become perfect like him whose name we bear." "Blameless, spotless, like the Lamb of God." And if for a long life we should maintain this perfection of christian excellence, one sinful deed at the last moment, were sufficient to blot out an age of obedience and to send the careless sinner down to the fathoms of hell.

When alone with my brother and his wife, I mentioned to them my doubts and anxieties. I felt that unless some relief was afforded my tortured heart, I could not long survive. I expressed to them the dissatisfaction I felt in my own religious creed, where the salvation of none could be considered certain; that my brother Timothy's system of faith was still more unsatisfactory, and which I could not reconcile with the word of God; and even this pure source of light was daily becoming more and more obscure, and my mind fast settling in chaotic doubt.

"I am the resurrection and the life," began my brother. I started at these words, and overcome by a variety of emotions, burst into tears. "Eliza," said he, tenderly taking my hand, "do you ever think of the Savior? and have you ever reflected on import of the ion? 'Whosoever believeth in me though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die.' You profess a belief in this Savior, and yet deny his positive declaration; else why these doubts?"

"Ah, there it is, 'we shall never die.' And who would not rather sleep, never, never to awake again, than to live on in endless misery and wo?"

"And who hath taught you, sister, this was to be your fate? You never learned it in the Bible, for this teaches that in the dispensation of the fulness of times, God will gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him. We are told Christ was made the propitiation for our sins, and not for ours only but the sins of the whole world. We are called the 'redeemed of the Lord,' and 'heirs of glory.' Why then do you torment yourself by ascribing to our Heavenly Father intentions you would shudder at an earthly parent's betraying. We are told that 'God is love,' and that he will do all his pleasure. And can the pleasure of a being, whose nature is 'love,' be otherwise than good? No, my sister; and good only shall be the result."

"But this is Universalism."

"It is Universalism, and the only doctrine found in the sacred writings. It begins with Genesis and ends but with Revelations. The promise first made to Abraham, in the twelfth chapter of Genesis, is mentioned frequently throughout the old Testament, and again repeated in the new, with the additional oath of Jehovah that this should be accomplished. And because he could swear by none greater, he swore by himself, that in Christ, who was the promised seed, all the nations and families of the earth should be blessed. Thus are all men made heirs of the promised glory by the immutable oath of the Creator of all flesh. This is the anchor of the soul, and were there no other declarations, this alone, this oath and promise of God, were sufficient to establish the future happiness of the great family of man.

Our own sins make us aliens from God, and at war with his holy spirit—not that he was ever at enmity with us, for we read that he so loved the world that he gave his only begotten son that the world through him might be saved and not perish, even while we were dead in trespasses and sins. And what was it we were to be saved from? Not surely from an endless hell, for of this we have no account. But the Evangelist saves us from all doubt on the subject: 'His name shall be called Jesus, (that is Savior,) for he shall save his people from their sins.'

"This, my dear Eliza, is the plan of their own happiness made it proper to demand. They were taught to obey their slightest wish, because nothing could be requested that was not intended for their good. To speak freely on all subjects, that they might be directed by the lessons of experience, that were ever ready to instruct. They were taught to consider God as their parent, and the Father of all, and to reverence and obey him in that sacred character; and that although an earthly parent may sometimes err in judgment, He cannot err, being infinite in all his attributes.

The first day of my visit was one of greater happiness than I had tasted for months. The unaffected kindness of my brother and his wife; the innocent endearments of their blooming family was cordial to my drooping heart: and when the hour arrived for the little ones to retire, and unbidden they knelt down before their mother to repeat their evening prayers, and which earnestly broke from their little warm hearts in language of childlike simplicity, I thought how beautiful! "From the mouth of babes and sucklings he hath perfected praise." This was what I wanted. It was love, pure love kindled at the shrine of gratitude, unquenched by the damp and noisy vapors of Partialism. But how could this be obtained? How could they feel so, or joy in their little children when they knew no what their fate might be.

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salvation as laid down in the sacred Scriptures. There are threatened punishments for sinners, and those who persist in a course of evil doing, but no where do they extend to a future state of being. We are told that the wicked shall be turned into hell, and all the nations that forgot God, and this is emphatically true. But what is hell? Is it not described to be a state of darkness, of death? Is not the sinner constantly in this state while he continues to do evil? And was it any other than this David was delivered from when he says: 'Thou hast delivered my soul from the lowest hell?' We are told the way of the transgressor is hard. And is it not so? Have you, my dear sister, ever transgressed without finding it was hard; and is it not our own wickedness that makes us unhappy? But this shall not always exist. No; the power, the wish to sin, shall be subdued in us; Christ will reign till he has put all enemies under his feet, and the last enemy to be destroyed is death.

"Oh, what a world of light and immortality is now opened to our view!—There shall be neither pain, nor sickness nor sorrow—remember, Eliza, no sorrow—in the glorious world Christ has gone to prepare. 'If I be lifted up I will draw all men unto me;' and this, dear sister, by the strong cord of love; and 'nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' And now, Eliza, let me entreat you, depend no more upon the creeds of human error; but learn to consider God as he has declared himself and as he is represented by all his holy prophets and apostles, and you will find him a being of all love and gentleness; mercy and long suffering, slow to anger and a being also of justice. We desire to rob him of none of his attributes and glory in the justice that is tempered with mercy."

A ray of heavenly light now rose upon my darkened soul, and that night I retired not to my bed. Repeatedly, and on my bended knees, did I read over the consoling passages that are every where scattered through the New Testament of Life; and with feelings of heart-felt rapture I thanked my God, that I could now understand and apply them, not only to myself but to all. Sweet and pleasant is my becoming what I still continue—A UNIVERSALIST.

As I now resided alternately with either brother, many were my opportunities for observing the different effects of their different religious principles, not only as adopted in their respective families, but in regulating their own conduct as men. I was present during a conversation between them, which I will relate, as it obviously showed the governing principle of each.

"And so, William, after marrying a beggar, you carry your folly to its utmost pitch of extravagance, by professing yourself a Universalist; as if your situation were not already sufficiently obscure without throwing yourself entirely out of society."

"And pray what objection, my more fortunate brother, can you have to Universalism?"

"Objection? oh, none, certainly. It is a very accommodating doctrine, and a very pleasant one I make no doubt, to those who deceive themselves enough to think it is true. But let me tell you, William, your circumstances are narrow, and if you expect to become noticed, or to rise in your profession you must avow other sentiments, and unite yourself to some more popular church than a Universalist one."

"And would you have me a hypocrite? and avow a belief in what I know to be an error, for the paltry advantage I might gain in being noticed by men whose acquaintance I do not desire, and in whose integrity I place not the confidence you appear to? I am aware that popular opinion is on the side of Partialism, and in embracing the faith of a world's salvation I was provident enough to count the cost; and no worldly advantage I might gain, or popular favor that could be bestowed on me, would in any degree compensate for the peace, and hope, and joy, this blessed belief gives me, and which is the only doctrine taught us by a Universalist one."

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"Ye are the people, and wisdom shall die with you!" doubtless; and when this phrenzy of feeling has passed, you may possibly condescend to learn there are minor considerations to be attended to, if you expect to make a living for your family."

"I shall use my best endeavors to do this; the rest I leave to my Father in Heaven, to give or withhold, according as he sees best."

"Well, well, I did not come here to quarrel with your doctrine, though I believe it was invented by the arch fiend himself; my purpose was very different;

"Speak on, that I may judge."

"You may not possibly know that young Bristow, the only child of deacon B., and who inherited all his father's large estate, besides an immense sum he received with his wife, is on the eve of ruin?"

"I know he has long been on the road to ruin, and have many times warned him of what would be the inevitable consequences of his life of riot and dissipation. But I did not know his course was so nearly run, and I sincerely deplore the [redacted] that has led to this, and pity his wife and children."

"I am not speaking of that now; I pity them to be sure; but we must all do the best we can for ourselves, and if Bristow will be such a wretch, he deserves to suffer. I am told he purposes applying to you to arrange his affairs; though they are in such a terribly confused state he has no hopes of saving any thing. Now I know the estate to be a good one, with all these incumbrances and can be made to pay well; and my advice to you is—offer to settle all his debts, pay him a certain sum and take the estate into your own hands. He will be glad to do this, for he knows no more of business than a child, and indeed is not fit to have such a place, as he cannot take care of it."

"Are you serious, Timothy, in what you propose?"

"Serious? why certainly; will there be any great difficulty in doing this?"

"Yes, my brother. There is an insurmountable 'difficulty' to my becoming such a villain. 'Love thy neighbor as thyself,' is the command of the blessed Master, whom I serve; and were I to take advantage of poor Bristow's embarrassment, and turn his wife and children penniless as it were into the street, I should become hateful to myself, as well as guilty in the sight of God."

"But are not such things done every day? Did not his father, the old deacon, who was thought a patron of piety, make nearly all his money by taking enormous usury? And this would only be following his example."

"I take no man for a pattern but Him whose life was sinless; and in following his example, my brother, I cannot do this thing. If Bristow applies to me, as an honest man...and in the sight of God...

This very much displeased your uncle who called him "a fool" for his integrity.

"And is not my uncle Timothy an honest man? mother," said Eudora.

He is considered so, as are a thousand and others, who yet do not hesitate to take every advantage of the necessities of their neighbors. But to proceed—Mr. Bristow called as was expected; he appeared very wretched about the probable fate of his family; and expressed sincere contrition for the thoughtless folly that had reduced them, as he feared to a state of beggary. He gave full power into your uncle's hands, as he knew not what was to be done or how to proceed. Your uncle immediately advertised for all claims to be presented;—these were found on examination not to be so large as were apprehended, and which the sale of some growing timber nearly covered. Arrangements were soon made for the liquidation of the remaining debts; and in a much shorter time than could have been expected, he had the satisfaction of congratulating his client on the recovery of a clear estate that would maintain his family in comfort. Oh, the gratitude of the desponding husband and father! He called him his benefactor, his savior, and from this time commenced a new course of life.—Would the wresting of this man's property, though considered perfectly honest by the world, have afforded your uncle half the satisfaction he found in this upright course? No, my child, and if ever you are tempted to do wrong, call to mind the precepts and examples of Christ and I fear not for the result."

Many other circumstances might be related, illustrating the difference between genuine piety and the semblance of it only, as exhibited in the two families; and I well recollect your aunt Susan's refusing to pay a poor widow eighteen pence a day for spinning, at the very time she sent a large sum of money besides a number of new articles of clothing, to a distant benevolent institution. The poor woman who was obliged to take a dollar for her week's work, deprecated the meanness that curtailed her established price, and tearfully bent her steps to the lowly cot, where her little family were patiently enduring wants her industry could scarce supply. And here, Eudora, I would take the opportunity of impressing on your mind, the injustice, as well as dishonesty, of reducing the price of wages. If the laborer is worthy of his hire, give it cheerfully; and encourage industry and a spirit of independence; for unless the poor are encouraged by a reasonable compensation for their services, they must either resort to crime, or take advantage of the charity of institutions, whose aid should be

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stewed only on those who are unable to labor. But I know ladies who patronize almost every charitable society, that will yet baffle about paying a poor washerwoman her just demands.

My brother Timothy's children possessed naturally good dispositions, though I saw but little of them as they advanced to maturity; the first years of my married life being spent in a distant State. On my return after the lapse of a few years, to my native village, I found those I had left mere children, fast approaching to be men and women. James the eldest son of William, was a fine manly youth, with all his father's virtues and his mother's gentleness of character. The other children also excited my pleasure by their refined and amiable deportment. I enquired after Timothy's family, and was grieved in hearing there existed but little intercourse between them. It appeared that the summer before, James had frequently met his cousin Martha rambling among the woods and glens of this romantic country; both were ardent admirers of nature, and a similarity of tastes led them frequently to the same haunts. The growing intimacy which their relationship authorized was displeasing to my brother Timothy, who rudely accused James of endeavoring to engage the affections of his cousin, and prohibited her in future from extending her walks beyond their own premises. Unkind as this was, it was also unjust; neither had thought of any thing beyond the pleasure they took in each other's society; and though assured of this, both by his daughter and nephew, he chose to think differently; and it was said his harshness had affected the health of Martha who was in a rapid decline.

I called upon them the next day, and soon perceived that the unpleasant traits in Timothy's disposition had increased with his years. His wife, also, appeared more formal and self-righteous than ever. I requested to see my niece and was shown into her room. She had always been very dear to me from a child, and I now beheld her a slight and elegant woman, with symptoms of decay written in characters too legible to be mistaken, and which, like the gleams of a beautiful sunset, are thrown over the victims of consumption, growing brighter and brighter, till near the period they are entirely withdrawn from our view. I was instantly recognized. "Dear Aunt," said she, throwing her slender arms around me, "how often have I thought of you, and wished for your counsel to direct me. But you will now reside among us, and the little while I remain on earth will be blessed with your society."

"Yes, Martha; but you are not lonely I presume? your parents, your sister, — 'Oh, I am not complaining,' said she, quickly; 'but yet I am very often alone. — Everard is now at College, and Maria does not like to sit much in a sick chamber; and when my parents are with me they always avoid the subjects of conversation I most delight in.'

But I trust you have been made acquainted with sources of consolation independent of all these? There is a fountain, dear girl, whose streams are never dry, from whence we may draw lasting pleasures and — that will fit us for our spheres for a life of righteousness beyond the grave.

"Yes, dear aunt, though it is but lately I have known this truth, or took pleasure in the word that is now my only comfort; and until I conversed with my cousin James, I did not love God or delight in the Holy Scriptures. He led my mind from the contemplation of nature, 'up to' nature's God; and now I know God loves all his creatures. I dwell with rapture on his character, and adore the love that gave to us a Savior; and I think if I could once more see my cousin, and thank him for portraying these truths, I should meet death contentedly."

The wish was natural, and I promised to speak to her father on the subject. "See him!" he exclaimed, a frown of hatred setting on his dark brow. "Never shall she see him, if I have power to prevent it. — Would you have me admit to the bedside of my dying daughter, one whose relationship I disclaim? who has taught my child disobedience; who has destroyed the religious principles instilled into her mind from infancy; who taught her to mock at the piety of her parents, and who has infused into her wicked heart the illusive hopes of his own accursed doctrine! And after all this, you urge me to admit him, that he may insult me to my face, by the avowal of his hateful principles!"

Brother, — said I, interrupting him, — I cannot hear this. You know you are slandering an innocent person.

"I care not," said he passionately; "Elijah, I know your principles well; and rather than permit a child of mine to believe in the doctrines you so faithfully uphold, I would — yes I would sooner see them become Infidels — or lay dead before me."

I shrunk back with instinctive horror; — alas, my child, it is no light thing to provoke the judgments of God, and ~~therefore~~ ^{since come to pass} I hastened to the sick room to relate the ill success of my mission. For a moment a tear trembled in her eye, but was quickly brushed aside. "I see how it is," said she; "Father is only angry with James for believing in a different doctrine; but I shall meet him in a better world, where there is nothing but love. Yes, and father's heart will be softer then, for we shall all be taught of God." I pressed my lips to her pale forehead, my heart was too full to permit me to speak; and that same night, in the full hope of a blessed immortality, the dear saint closed her eyes upon a short, yet not entirely joyless life.

Whatever may have been your uncle's reflections, he never gave them utterance; Martha had not been a favorite. She possessed an inquiring mind, that sometimes ventured to question her father's favored sentiments, and this alone, had been the head and front of her offending.

I shall pass over a few years in silence; and commence from the time Everard, their only son, left college, and entered the Theological Seminary at —. The design of making him a minister, had been a cherished one of your uncle; and he looked forward to the season of his ordination, as one that would advance his own religious importance; and make him envied among his brethren. On his first return home, Everard was accompanied by a friend. The

stranger had insinuating manners; and soon won the good graces of his entertainers. — They made a prolonged visit; but although their visitor had been unremitting in his attentions to Maria, and had sought her love by every subtle art, he took leave without saying a word that could be construed into a wish to have their acquaintance continued. Her spirits entirely forsaken her after their departure. Her faded looks and evident indisposition was attributed to the loss of her lover; but, alas, the spoiler had been there! I cannot dwell on this dark period of my narrative. Great and overwhelming was the blow to her parents when it did come. Their wounded pride banished the wretched daughter from the parental roof. In this dreadful agony of feelings, spurned by her household, she sought protection of my brother William. He received her, and gently strove to calm her agitated mind, intending on the morrow to see his brother; but ere that morrow dawned, a helpless unowned babe was introduced into existence, and its hapless mother lay a still and silent curse.

I pass over the terrible anguish this event occasioned your uncle. Maria was the child of his affection, and though he refused to see her infant, had her remains laid by the side of her sister.

"And can the little orphan Agnes, who lives on the bounty of my uncle William, be that child?"

Your conjectures are right. Agnes is that unfortunate child; an orphan in every sense of the word; though that state is softened as much as it can be, by the kindness of your uncle's family. A particular account of the melancholy occurrence was instantly forwarded to Everard. With the letter open in his hand, he rushed to the apartment of his false friend. He was not there. He sought him in the library where he was conversing with several others. Wrought to madness by the injury done his family, he accused him of his baseness, and bitterly reproached his villainy. The individuals present interfered; but he was too angry to recollect himself, and demanded satisfaction. He was dismissed from the Seminary; and put under an immediate arrest by the cowardly betrayer of innocence.

Everard gave bonds, and returned home. His hopes blighted, his ambition crushed, and burning with unsatisfied revenge, he shut himself from society, a complete misanthrope. For a long time he remained in this state. He now occasionally mixes with the world, but has become the most miserable of all created beings — an unbeliever in the existence of a God.

The religious instruction Timothy gave his children, was wrong, fundamentally wrong; and the consequences have been disastrous. Broken in spirit, and bent under the weight of infirmities, he finds his long toiled for wealth to be only vexation of spirit, and vanity to its possessor. You have frequently, Eudora, betrayed an aversion to him, but you must learn to conquer these feelings. He has been deeply afflicted, and it is not for feeble man to raise a finger on those whom God has sorely stricken.

Your uncle William has pursued a different course through life. He early added to his zeal, knowledge; and in the education of their family, he has been assisted by his son's *orate dicere culturam*. Was good; it inspired their love and confidence. They took the New Testament for their guide, and taught that He who gave his son, has freely given us all things; and that no good thing has been withheld from us; it being the abuse of these gifts, and not the use of them, that constitutes sin, in which there is no pleasure; and that punishment will most assuredly follow the transgressor. The effects of their system of education, could not be otherwise than beneficial; and this knowledge of God, with the entire dependence on his will, that was early instilled into them, laid the foundation for their excellence; and though my brother and his wife have had all the disadvantages of poverty to contend with, they have the satisfaction of having brought up the best family of children of any one within a large circle round, and they are now bright examples of the upright in heart, even in this world, are blessed.

You have now, my child, been made acquainted with the history you so much desire to know. Revolve well in your mind what you have heard; contrast the characters of your two uncles, and then say — which is the Christian?

CHRISTIAN INTELLIGENCER.

"And truth diffuse her radiance from the Press."

GARDINER, JUNE 5, 1835.

UNIVERSALISM.

By two communicated articles in the last "Independent Messenger," we are notified of our error in considering those brethren Universalists who believe in universal salvation after a disciplinary punishment in the grave, and are pretty urgently called upon to correct the error. And that this is an error is shown — how? by evidence that a man may believe in Universal Salvation and not be a Universalist? No; but by the statement, that the meaning now attached to the word *Universalist*, as understood by all denominations, signifies those who deny a future retribution. We know the Messenger has tried to persuade "all denominations" to adopt this meaning; but, with the utmost pleasantness, we shall take the liberty just to deny that such is its meaning as understood by all denominations. So this statement goes for no evidence at present. Next we are told for the thousandth and first time that Mr. Whittemore in the Trumpet some six years ago, in the course of an article which he wrote, did say — yes, even Thomas Whittemore—in the Trumpet of Volume second, number five, page eighteenth, under the long to be remembered date of August first, in the year of our Lord one thousand eighteen hundred and twenty nine, — that "This is a new theory for the orthodox: it is the very doctrine concerning punishment, which Universalists, in dis-

tinction from Restorationists, have zealously defended." Moreover, we are served up again with the old dish of "Universalists now know of no condition" &c. "heathen notion" — "of all vagaries the wildest" — "far behind the orthodox" &c. These words, once incidentally used by that editor, we take it have been stereotyped on steel by the Messenger brethren, since they appear in almost every one of their papers weekly. Well, what if the editor of the Trumpet did say these naughty things — do the editor of the Messenger and its correspondents acknowledge his authority as final? For ourselves, Mr. W. may say what he chooses — his assertions are not sufficient evidence to change an opinion of ours. But what is that wicked thing Mr. W. said six years ago next August, of which we have heard so much in the Messenger for several years? Why, we are told, he then "drew the line of distinction between Universalists and Restorationists," by the use of the aforesaid words. Well, let us see the context and notice what he was writing about.

He was speaking of the changes in "orthodoxy," and of what Dr. Beecher and a

Tract had lately said. The Dr. had averred that "men will not be punished in the future state for the sins of this life, but for the sins they shall commit after death." — The Tract writer, too, had declared that "sinners deserve to be punished as long as they continue to sin. If they sin during the whole of life, they will be exposed to sufferings during life; if for a thousand years after death, they will deserve to suffer during that time; if eternally, their punishment will have no end." Mr. W. adds, "This is a new doctrine for the orthodox: it is the very doctrine concerning punishment which Universalists, in distinction from Restorationists, have zealously defended. Orthodoxy as it once was is almost utterly abandoned." Here is the wicked thing. Now let us see what this line of "distinction" is which Mr. W. was pleased to draw between Universalists and Restorationists. Was it not this — that the doctrine of Dr. Beecher, and also of the Tract, was the very doctrine which Universalists have zealously defended? Certainly. Well, what is that? Why that men will be punished as long as they sin, whether in this or the future world. Do "Restorationists" deny this? If so, Mr. W. was right in speaking of a distinction in this respect between the two classes of Universalists; but if not, then his "distinction" is not well founded. We see nothing in his remarks to justify all that has been represented in the Messenger about his such as deny all future punishment. We are not aware he has said any such thing; and if he has, we do not admit the accuracy of such a definition.

But then he did say four years ago, i. e. the second day of April, 1831, that "Universalists now know of no condition for man beyond the grave, but that in which he is 'as the angels of God in heaven.'" This was a precious morsel for the Messenger brethren, and they have not failed from that day to this to ring perpetual changes upon it. But — did he even then say none were Universalists but such as denied future punishment? No. In that very article, nay, in the same paragraph, speaking of the peculiar opinions of Origen, Rely, and Winchester, he admitted — "These three men were

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[For the Christian Intelligencer.]

EXPERIENCED RELIGION.

BR. DREW: — As the phrase I have taken the liberty to transcribe as a caption to this article, has, to my mind, been so often abused and perverted to strange purposes, I am induced to offer a few remarks, by way of suggesting whether it might not be used with more proper reference, without doing violence to the feelings of any, or to the use of religion. I must frankly confess that, when I am told of a person's having obtained a hope — as it is sometimes termed — I cannot suppress the thought that possibly may be no sure sign of his honesty, or credit to his understanding. These thoughts surely do not arise from any disrepect to the christian religion — far from it. It is so many of those, under my own observation, who have professed to have found a "hope" of this same thing, and who are no other, nay, two-fold more the children of hell than they were before, that I can but conclude when I hear the expression, that something disingenuous and unfair is intended.

A religious experience has long been considered as the test by which to judge of fitness or unfitness of a person — whether stranger or otherwise — to the particular society with which he may wish to associate.

And we may venture to affirm, that vision based upon this principle, has as often proved fatal to the peace of mankind, as the garb of open iniquity. "A wolf in sheep's clothing," is an ancient saying which but too many have had good occasion to remember.

It does not, surely, become us, as frail creatures to pass ungenerous judgment upon conduct or on the apparent motive of one — yet, we possess an excellent rule which we may decide, pretty nearly, which is the saint and which the sinner — by their fruits ye shall know them." I reprehend that much difficulty has arisen been propagated in churches of the various denominations with which I am acquainted in consequence of the little regard to this rule, by the hasty admission of members and the too implicit reliance upon isolated religious experience. Every age of the world has produced its hypocrites and every form of religion has had its blackest advocates, and we should think that in past experience, honest men would be wiser — if, peradventure, they have a predilection for honest company — would learn that even the hypocrite might frame experience as well as the sincere in heart. While charity should cause us to overlook the follies and foibles of our kind, should not, I think, so far neglect the use of correct and religious habits among us, as to countenance or fellowship, in any shape, a principle or practice that tended directly to open the way for an exhibition of depravity or hypocrisy — whether it be within the pale of our church, or out of it. Now, should it conflict with what the dictates of right reason or revelation teach us is right; 'twere criminal to withhold the muted reproof.

Is there not a sure sign that a man is honest and upright, because he says he is so; indeed, we should suspect that character of wishing to seem what he was not; and of designing to gain the good graces of others by being the trumpet of his own virtues, because, for both, no one else thought him worthy to perform for him this slight service. Facts, however, to a wide extent, prove that this principle of judging men according to their works, however just and right it may be, is not practised to any considerable degree, by the self-styled religious people of our time.

This remark is not generated by any hostile spirit or bitter feelings towards them, but is the result of personal observation. — Several cases to this effect are now under my eye. A church with whose members I am pretty well acquainted, has heretofore received its members upon no other recommendation than the rehearsal of a mere experience. No more is asked of them than "if they have met with a change of heart."

The answer is such as might be expected from an aspiring candidate, whose limits of goodness are bounded by the church — in the affirmative. He is then required to relate the attending circumstances; and the better his qualifications to picture the marvelous, the brighter is his experience, the purer is his religion, and the more abundant are the praises bestowed upon him.

No matter what may have been his previous character — the single fact, that he has been "brought out" by means of a revival, and can tell a decent experience — or if perseverance, the minister finds it necessary to sell it for him — it is a sufficient guaranty against all future intrusions of the "evil one." The consequence is, the larger portion admitted are no better than they were before — in truth, too many, it would seem, by so doing, have only added hypocrisy to their pretensions; and no sooner does the inflated passions begin to contract than some untoward event is committed which infects the whole body; lasting, generally till another revival, by which time nearly all the household are on a retrograde march back "into the world," as they wandered down by the cold streams of Babylon." If, however, the periodical revival does not make its appearance so soon as might be expected, a rupture with the minister is quite sure to follow, who, by the way though he managed the last reformation, is found to be not a whit better than he ought to be, and is accordingly exchanged for a new one. By these means a constant uproar is cherished and nourished — to be sure, the tune may vary, from shouting to wrangling — either of which is any thing but the effect of the "still small voice."

Religion is an active principle, and I would deplore the joyful emotions it may sometimes produce; but I apprehend that moral whirlwinds are the effect of something very different from the celestial spirit of pure religion — otherwise some might sometimes be the result.

What has been said of this society will move others in this vicinity, equally as there is but one commendable virtue ascribed to their religious character, which, after, by mutual jostling, they have incurred a demolition, their industry in the waste places. And this, I suspect, is no virtue, as it is built upon "what world may say." Now I seriously think there would be less of these tumults and discord among brethren, would I pay more attention to the rule I before spoken of. "By their fruits," by what they may say, — "ye shall them."

Charity never requires that we should be hasty in believing people pious with no other recommendation than their own mere assertion — especially when their characters have hitherto been suspicious. Some six or seven years since, there was a revival in the church of which I have been speaking, the most extensive one, I believe, they have ever witnessed. Being then quite young and but little acquainted with the "ways of the world," and having early been taught to look with a sort of reverence upon these mighty displays, miscalled reformations, I was easily persuaded to attend the one then in progress. Quite a number "obtained a hope," and it became winter, were immediately baptized, by perforating holes in the ice, into which their (*un*worthy bodies were suspended. One youth, in particular, somewhat older than myself, went through the process of "conviction, conversion," and atoned for each and every patty iniquity that had marked his previous life, in the short space of one night. "There," said an elderly lady, pointing to him, with all the assurance that the misguided zealot usually exhibits on such occasions — "there was the brightest conversion I ever saw, and you can't deny but it was the work of the Lord — he was born again last night after nine o'clock." I, half-suspecting the whole affair to be a sham and impelled perhaps by some mischievous principle, replied: "better wait a little while and observe the fruits of this miracle!" The issue was as I had some reason to expect. A few short weeks after he had become initiated as an "hero of glory," and into all the "mysteries" pertaining thereto — "he was not there." — And finally, nearly all who "came out" at this "term" were in a short time "bound over to make their appearance at the next" revival. The truth is, God was not with them, as they pretended, and their haste only gave speed to their destruction. Had they waited as common sense would seem to dictate, not a little mortification would have been avoided, as well as no small quantity of unpleasant internal strife. It is but justice to them, however, to say that they still consider these "converts" to be "experienced" people, and on that ground, bad as they may be, they are infinitely better than the moral man who never underwent such change. Another case is even now under consideration. A certain man — this is no parable — with whom I have a slight personal acquaintance, and who, for a series of years, has been a strenuous and even a noisy advocate of universalism, but whose character was never in accordance with his belief — if indeed he did believe — has lately "met with a change," and now declares promptly and positively, both to friend and foe, that "he never believed the doctrine." Notwithstanding this declaration, his brethren continue to proclaim the astounding fact, that a Universalist has changed his sentiments — thus giving him the lie direct. "Now," say they, "the Lord has softened his heart — he is an experienced man," &c.; and so, perhaps, we should more readily think, would he but clear up a few dark spots that linger about the idea of his name — especially a small act of justice, manifestly due to some of his neighbors. If he is so abundantly pious, he would doubtless have performed these things etc., as he has had ample time. It is quite possible, however, that if he declared himself a Universalist when he was not one, he may even now be a hypocrite. — At any rate it would but be a safe measure to "try" him.

I should not speak thus plainly were I not impelled by a sense of duty — the wrongs received at the hands of these people, have no influence whatever. Should this meet the eyes of any whom it may chance to suit, it is hoped they may be profited somewhat and learn that the acquisition of numbers is of less value than genuine righteousness. — This man has neglected, thus far, to perform his plain duty — to "bring forth fruits meet for repentance" — unless we admit that "justice and mercy" and honesty form no part of christianity. He can talk in meeting as loudly, and quite as often as did some of old time; while a brother, and, too, an orthodox divine — though of no very good repute — is not to be spoken to. Now Br. Drew, are such things the fruits of having "experienced religion"? If they are, I do most religiously hope I may never be religious; or "mine honor be united unto their assemblies." A*****L.

NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, JUNE 5, 1835.

FIRE. — On Saturday night last, the costly Steam saw-mill, situated on Shepherd's Wharf in Hallowell, was totally destroyed by fire. There was no insurance, and the loss must have been great, as all the machinery and the building were destroyed. The fire originated in the fire room. This establishment was the only one of the kind in the State, and bid fair to do a large business this Summer. Its destruction is generally regretted.

NOMINATIONS. — The national Democratic Republican Convention, which met in Baltimore week before last, consisting of Delegates from most of the States in the Union, nominated Hon. MARTIN VAN BUREN of New York as the successor of General Jackson for the Presidency, and Hon. RICHARD M. JOHNSON of Kentucky for Vice President.

SUPREME COURT. — The Supreme Court of this State commenced a session in Augusta on Tuesday last — present Chief Justice Weston, and Judges Paris and Emery. The late distinguished Chief Justice, the venerable Mellen, having reached the age of 70 years which disqualifies him by the Constitution from longer serving on the Bench, appears at the Bar as an Attorney, to plead the causes of his clients before his juniors in office and in years.

THE FRENCH TREATY. — After a very animated discussion, the French Chambers passed the bill to indemnify the United States for spoliations upon its commerce during the reign of Buonaparte, for which America is to receive the sum of thirty millions of francs, including interest. The great length of the debate on the indemnity bill, must preclude its insertion in our paper,

ONE DOLLAR BILLS. — Our readers are doubtless aware that by a law of the Legislature of this State passed last winter, Banks are prohibited from issuing one dollar bills, and the people from receiving them, after the 1st of the present month. There is no penalty for passing, or offering to pass such bills — as there is in the case of counterfeit and other unlawful money; the penalty is on the one who receives them in payment for any thing which he has. Now, though we have not, and never had any friendship for Banks, and think well of an intention to promote a specie currency, (the evils of banking being great) and certainly can have no possible motives of disrespect for the last Legislature or any of the members who enacted the Law, still, as a free citizen who is in the habit of thinking for himself and has the right, common to all, of expressing his thoughts, it has occurred to us to inquire whether any Legislature of this or any other State has, in fact, the right to say what a man shall or shall not receive in payment for his goods, services, or debts? If, for instance, the Legislature can say we shall not receive a current note of any Bank in this or any other State, if we wish to, in payment for our paper, has it not an equal right to say we shall not receive a private man's note, or bushel of corn or a load of wood, in payment for this paper? And if this were admitted, where would be the end of the Legislative power over the freedom of the people? We may be wrong — if so, we shall be happy to be corrected, and our ignorance may be the whole cause of our error; but really it seems to us a citizen has the right to receive what he pleases in payment for any thing he sells, as long as he does it at his own risk and injures no one — if any injury is sustained — but himself. It strikes us that the penalty should have been on the person passing the bills, because here such person might deceive and injure another, provided the bills were not redeemable, as they are, at par. No doubt the Legislature has a right to prohibit Banks from issuing small bills; but being in the community and as good as Spanish milled dollars, we are not able to see how it can control the citizen and say that whilst he may pass as many of them as he pleases, he shall not receive one when offered. We say all this in most excellent good nature, and with no motive to disrespect "the powers that be." We doubt not the motives of the Legislature in enacting the Law. We do not say that we shall receive one dollar bills — though we wish we had a thousand of them! It is true our subscribers run no risk in offering them, but we say now, with perfect frankness, that we shall not receive them as pay if the person offering them is disposed to prosecute us for the crime of receiving them. The best we can do with such is when they can find it convenient to remit by mail (and nothing but bills can be sent by mail) to take them as their agents and present them to the Banks for the silver, and when so converted into cash, we will give them credit for all we get for them.

We have no doubt a Legislature has a right to declare Bank notes, or private notes, or any thing else, (not made a legal tender by Congress,) an illegal currency, and as such to prohibit and forbid the circulation — especially when such notes are not good at par value. But the one who passes or offers to pass is the real circulator, not the receiver; and it strikes us that if any is the one who should be liable to the penalty. The law, however, does not forbid the passing or circulating of one dollar bills — the receiver alone is made punishable. And his punishment, when sued, is the forfeiture of the nominal value of the bill received, and costs of Court — one half of the dollar goes to the complainant and the other half to the State.

An honest rustic went into the shop of a Quaker to buy a hat, for which twenty-five shillings was demanded. He offered twenty shillings. "As I live," said the Quaker, "I cannot afford to give it thee at that price." "As you live!" exclaimed the countryman, "then live more moderately, and be hang'd to you." "Friend," said the Quaker, "thou shalt have the hat for nothing; my trick was never found out till now."

The number of Attorneys and Counselors at Law in the State of New York, was in 1820, according to Williams' Register, 124; in 1830, 1685; in 1834, 2084; in 1835, 252.

The Bangor Whig says another steamboat is talked of, and that twenty thousand dollars of the stock has been taken up.

A New York paper says that during the last three or four months, probably about 30 or a hundred foundling children have been picked up or dropped down at doors and stoops in various parts of the city.

There was imported into Boston, during the year 1834, 15,988,292 pounds of Coffee.

A writer in the Boston Atlas says — "there was cut, the past winter, from one acre of land on the Kennebec river, over 100,000 feet of timber — this, we understand, was upon the Taunton and Raynham reservation.

MARRIED.

In Turner, on the 17th ult. by Rev. George Bates, Mr. Ethelbert Bradford to Miss Pamela Rowe, both of Turner.

In Portland, Mr. Horatio King, Editor of the Jeffersonian, to Miss Anne Collins; Rev. S. Pomeroy, of Bangor, to Miss Ann Quincy.

In Hallowell, Mr. John Sheldon, of Augusta, to Miss Elizabeth Morrill.

DIED.

In Augusta, on Sunday evening last, of consumption, Mrs. SUSAN HATCH, wife of Dr. Alexander Hatch, aged 39. She was a good wife, mother, and friend, and her death brings deep affliction to her bereaved husband, children and acquaintances. We commend them to God and the word of his grace, which "bringeth salvation to all men." — Mrs. H. died in the firm belief of Universal Salvation.

In Hallowell, 31st ult. Mrs. Lydia B. Hayward, aged 27.

FAIRFIELD'S REPORTS.

JUST published and for sale by WILLIAM PALMER, Reports of Cases argued and determined in the Supreme Judicial Court of the State of Maine, by JOHN FAIRFIELD. May 19, 1835.

STATE OF MAINE.

KENNEBEC., ss.... To the several Sheriffs of our Counties of Kennebec, York, Cumberland, Lincoln, Oxford, Somerset, Hancock, Penobscot, Washington, and Waldo, or either of their Deputies, Greeting.

WE COMMAND you to attach the Goods or Estate of CALVIN WING of Waterford in the County of Saratoga, State of New York to the value of one hundred dollars; and for want thereof to take the body of the said Calvin Wing (if he may be found in your precinct) and him safely keep, so that you have him before our Justices of Common Pleas, next to be held at AUGUSTA, within and for our said County of KENNEBEC, on the second Tuesday of April next: Then and there in our said Court to answer unto ABNER SMALL of Gardiner in said County — Shoemaker — In a plea of the case for that the said Calvin Wing at Gardiner on the twenty-seventh day of July, Anno Domini eighteen hundred and forty by his Note of hand of that date received promised one Aaron A. Wing to pay him or order two hundred and thirty-five dollars in ninety days with interest which time has elapsed and said Aaron there afterwards, to wit, on same day by his endorsement of said Note for value received ordered the contents then unpaid to be paid to the plaintiff agreeably to the tenor thereof of which said Calvin then and there had notice and thereby became liable and in consideration thereof then and there promised the plaintiff to pay him the same sum on demand — Yet the said defendant though often requested hath not paid the same. To the damage of the said plaintiff (as he say) the sum of one hundred dollars, which shall then and there be made to appear, with other due damages. And have you there this writ with your doing therein.

Witness., EZEKIEL WHITMAN, Esquire, at Augusta, this twenty seventh day of November in the year of our Lord one thousand eight hundred and thirty-three. J. A. CHANDLER, Clerk.

A true copy.

Attest: J. A. CHANDLER, Clerk.

STATE OF MAINE.

KENNEBEC., ss.... At a Court of Common Pleas began and holden at Augusta in and for said County on the second Tuesday of April A. D. 1835.

And now in this term the Court order that the said Abner Small notify the said Calvin Wing to appear at the next term of this Court to be holden at said Augusta in and for said County on the second Tuesday of August next by publishing an attested copy of this writ and of this order of Court thereon, three weeks successively in the Christian Intelligencer the last publication to be at least thirty days before said next term, that he may then and there appear and shew cause (if any he have) why judgment should [not] be rendered against him for the sum alledged in the plaintiff's writ to be due.

A true copy of writ and order of Court thereon.

Attest: J. A. CHANDLER, Clerk.

STATE OF MAINE.

KENNEBEC., ss.... At a Court of Common Pleas began and holden at Augusta in and for said County on the second Tuesday of April A. D. 1835.

And now in this term the Court order that the Gardner Iron Manufacturing Company notify the said Calvin Wing to appear at the next term of this Court to be holden at said Augusta in and for said County on the second Tuesday of August next by publishing an attested copy of this writ and of this order of Court thereon, three weeks successively in the Christian Intelligencer the last publication to be at least thirty days before said next term, that he may then and there appear and shew cause (if any he have) why judgment should [not] be rendered against him for the sum alledged in the plaintiff's writ to be due.

Witness., EZEKIEL WHITMAN, Esquire, at Augusta, this twenty seventh day of November in the year of our Lord one thousand eight hundred and thirty-three. J. A. CHANDLER, Clerk.

A true copy.

Attest: J. A. CHANDLER, Clerk.

STATE OF MAINE.

KENNEBEC., ss.... At a Court of Common Pleas began and holden at Augusta in and for said County on the second Tuesday of April A. D. 1835.

And now in this term the Court order that the Gardner Iron Manufacturing Company notify the said Calvin Wing to appear at the next term of this Court to be holden at said Augusta in and for said County on the second Tuesday of August next by publishing an attested copy of this writ and of this order of Court thereon, three weeks successively in the Christian Intelligencer the last publication to be at least thirty days before said next term, that he may then and there appear and shew cause (if any he have) why judgment should [not] be rendered against him for the sum alledged in the plaintiff's writ to be due.

A true copy of the writ and order thereon.

Attest: J. A. CHANDLER, Clerk.

STATE OF MAINE.

KENNEBEC., ss.... To the several Sheriffs of our Counties of Kennebec, York, Cumberland, Lincoln, Oxford, Somerset, Hancock, Penobscot, Washington, and Waldo, or either of their Deputies, Greeting.

WE COMMAND you to attach the Goods or Estate of CALVIN WING of Waterford in the County of Saratoga, State of New York to the value of one hundred dollars; and for want thereof to take the body of the said Calvin Wing (if he may be found in your precinct) and him safely keep, so that you have him before our Justices of Common Pleas, next to be held at AUGUSTA, within and for our said County of KENNEBEC, on the second Tuesday of April next: Then and there in our said Court to answer unto JOHN P. FLAGG of Hallowell in said County on the fifteenth day of November Anno Domini eighteen hundred and twenty nine by his Note of hand of that date by him signed for value received promised the plaintiff to pay him or order the sum of three hundred and seventy three dollars 93-100ds on demand and interest till paid. Yet the said defendant though requested hath not paid the same. To the damage of the said plaintiff (as he says) the sum of one thousand dollars, which shall then and there be made to appear, with other due damages. And have you there this writ with your doing therein.

Witness., EZEKIEL WHITMAN, Esquire, at Augusta, this twenty seventh day of November in the year of our Lord one thousand one thousand eight hundred and thirty-three. J. A. CHANDLER, Clerk.

A true copy.</p

[From the Universalist Watchman.]
INFIDELITY AND CHRISTIANITY CONTRASTED.

How dark must all creation seem
To those who disbelieve in God;
Who think that chance gave rise to all
The works of nature, spread abroad;
Who think the sun in splendor crown'd,
Dispelling darkness from the earth,
And lovely moon apparent queen,
Know nothing of their ancient birth:
Who think the planets still perform
Their rounds in order through the sky,
And nought to guide their wand'ring course,
Save chance by which they move on high:
Who think the gentle showers descend
To fertilize the plains below;
Then vernal rays and summer's heat
Give place to wintry winds and fleecy snow:
Who think those holy kindred ties,
That link our paths like heavenly fires,
Shall to forgetfulness be hurl'd,
And ever waste as man expires!

Who think the closing scene on earth
Shall draw the gloomy curtains round,
And one eternal night succeed,
Where all in silence will be bound!

Who think that man at his decease,
Dies down to sleep, and is no more;
That death annihilates the soul,
And every hope of life is o'er!

But bark! what milder scenes arise,
When nature's volume is made known;
And mortals read their titles clear,
In lines of mercy, not their own:

When revelation plainly tells
The source from which existence flows,
And teaches man the road to bliss,
A remedy for pain and woes.

How sweet to realize that hope,
Implanted in the human breast,
To smooth the adverse course of life,
And hush the bosom into rest.

How sweet, when end the brightest hopes
Of earth, in the untimely grave—
To know that our Redeemer lives,
And stays the hand of death's cold wave.

How sweet to contemplate the truth,
That "all in Christ" shall meet again,
Where "tears are wiped from every eye,"
And they secure from death and pain:

When he shall say, behold my God,
"The Kingdom I resign to Thee;"
All creatures to thy will submit'd,
And blest with Immortality!

J. H.

CHILDHOOD.

"Oh, give me still the memories
That hallow every scene,
Which stirred my bounding bosom,
When existence all was green."

I love little children. I delight to listen to their innocent prattle, and to take part in their amusements—to feel a community of interest with them, in their little enjoyments and recreations. There is nothing on earth so unaffected, so open, so frank, as childhood. How the light laugh gurgles up from their young and unsophisticated hearts! They have not been out into the world—they have not yet learned to disguise their emotions—to dissemble—to smile, when their hearts are ranking with envy or hate, or weep, when they secretly rejoice. They are as an open book, in which one may read all that they are—all that they feel.

There are not wanting those who have an utter aversion to children—who will nigh hate them. For myself, I want little evidence of a bad ungenerous heart—and prone as I am to think kindly of my species, I could almost say, "Let no such man be trusted." He can have small enjoyment in himself, and is certainly little calculated to contribute to the happiness of others, who cannot look with pure pleasure upon the innocence and carelessness, and hilarity of youth. To me, the playful sports, the laughing countenance, the beaming eyes of children, unpracticed, as yet, in the busy world upon which they are entering with such light hearts—are a complete antidote against *ennui* or depression of spirits.

I remember, that during a residence of one summer in the city many years ago—for, gentle reader, I am declining into the vale of years—I was, for a few of the first weeks, exceedingly lonely. There is no solitude like the solitude which the stranger feels in a large and populous city. You meet thousands in the thronging streets, all passing on, intent upon their own amusements and avocations—and it is a thousand times more cheerless than to be in the still and solemn forests of the wilderness, or by the solitary shore of the "great and wide sea." You have there the communings of your own heart, and the almost visible presence of the Maker of the World. But in the city, your thoughts are confused—their variety leaves you no time to reflect—and they weary you into the very depths of gloom.

One Saturday afternoon, when despondency sat heavy at my heart, I sallied out into the streets. It was the holyday of the thraldom of the school—and their young inmates, neatly dressed, and happier than the king on his throne, were taking their pastime, and rambling with their parents, or elder brothers and sisters, about the streets. I was soon innoculated with their visible happiness, as I met them in my lonely walk. How many bright faces gleamed upon me! You look kindly upon a child, and how soon do they understand you! How their young eyes will beam upon you, and how they will turn—especially little girls—and look at you, and blush, and smile, and pass on a little, and turn and smile, and blush, and look again!

I know not how it is, but in gazing upon children I am actually invested as with a spell. Time and space are annihilated—I am carried back to the morning of life, and, for the moment, live over again the early days of the past.

Before I had reached my room again, I had all the familiar places of my child-

hood before me. It was "as if I had seized the glass of Time, inverted it, and rolled back the sands which had marked the weary lapse of years." I was again in the meadow—in the field—about the fire-side hearth. My departed father's voice was again in my dreaming ear—my mother's hand was upon my young bed. Again I saw my paper kite, in the gentle south wind, cleaving the upper air—and I gazed upon the same ample sky which spread over my boyhood—

"And marked the passing cloud that dimmed its blue,
Like my own sorrows, then as fleeting and as few?"

It is my earnest prayer, that as I glide slowly down the declivity of years, it will please God to preserve in me that freshness of feeling which enables me to look upon childhood and youth with such purity of enjoyment. It beguiles life of its sombre spirit, "and the weariness of the flesh"—and while it teaches us that we are receding farther from the shore of youth, it reminds us, also, that we are approaching that other shore, where we shall renew an existence of immortal youth. Let all then cultivate and cherish these emotions. Let—

"The bright thoughts of early days,
Still gather in our memories now
And not the later cares, whose trace
Is stamped so deeply on the brow;
What though those days return no more?
The sweet remembrance is not vain—
For Heaven is waiting to restore
The childhood of the soul again!"

A FRAGMENT.

Among the various evils which stalk amid the haunts of man, there is one demon of destruction, whose march, sure as time, impetuous as the cataract, and merciless as the grave, desolates the fairest valley of the universe, and lays prostrate the noblest structure of creation. At his approach, the towering wing of genius is paralyzed, the torch of reason becomes extinct, the fire of ambition expires, the smile of philanthropy is lost in the cloud of conscious degradation, the rose of health is blanched, the lustre of the eyes is dimmed, and the flowers of domestic love, hope and joy, are withered forever. His name is Intemperance. His followers are shame and remorse, poverty, disease, infamy. And does not man retreat with dismay from this dark, malignant, and unpitying enemy? Who would not avoid the exhalations of the Upas, or fly from the dreadful Samiel of the Arabian desert? none, none in the universe! and yet, oh inconceivable madness! how many with dauntless confidence embrace this demon of intemperance; this destroyer of all that is fair and lovely in the soul, this pestilence that walketh in darkness and wasteth at noon! awake, oh man, from thy dangerous lethargy! thy senses are locked in a fearful charm, and thou smilest in thy slumber on the monster whose breath is consuming thee!

Hast thou friends? Wilt thou leave them to mourn over thy faded form, thy blighted mind, thy decayed energies? Canst thou smother the noble aspirations of their youth with disgrace and infamy?

INFLUENCE OF CALVINISM ON A CHILD.

When not above seven or eight years of age, the popular notions respecting the character and government of God made deep impressions on my mind, and produced much bitterness of soul; the Almighty appeared to me as an omnipotent tyrant, who acted from an arbitrary and capricious will, who had brought me into existence in such a state of depravity that I could not please him, yet that if I did not please him, he would deliver me over to the devil, to be tormented to all eternity: I saw no possibility of escaping inexpressible and endless misery, unless I was one of the elect, of which I could find no evidence. In the anguish which these sentiments caused, I voluntarily wished there had been no God; for he appeared to me the most tremendous enemy. I was greatly shocked with the thoughts which passed in my mind and the words which escaped on the occasion: and long after, thought I had committed a great crime in thinking and speaking, not perceiving it was the natural consequence of the views of God which I had at that time received. Had I been taught that he is infinitely good, the kind Friend and loving Father of all, my feelings and wishes would have been just the reverse of what they were. Remembering the wormwood and the gall, since I attained to more rational and scriptural views of God and his government, which fill the soul with joy and consolation, it has become my delight, and what I must ever esteem an indispensable duty, to do all I can to free my fellow creatures from notions which embittered a large portion of the days of my childhood and youth.

"A Universalist if any thing."—You will sometimes meet with an equivocating popularity-seeking, nine-sided sort of individual, of whom it will be said that he is "a Universalist, if any thing." A part of this language is superfluous—the last two words express the character—he is "any thing." Ev. Magazine and Advocate.

The promises of God, like a new drawn picture, look on all that look on them with an eye of faith. They are like the beams of the sun which shines as freely in at the windows of the poor man's cottage, as the King's palace.

TO ALL WHO HAVE TEETH!
A recent discovery to prevent the future REMOVAL OF THE DEPOSITES.

THE ELECTRIC ANODYNE is a compound Medicine recently invented by JOSEPH HISCOCK Esq. Its use in a vast number of cases has already proved it to be a prompt, effectual, and permanent remedy for the toothache and ague, and supersedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most of cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is once removed it is not likely ever to return. The extensive call, and rapid sale of this medicine, has put it in the power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN,
FRANCIS BUTLER,
JONATHAN KNOTTON,
THOMAS D. BLAKE, M. D.,
JAMES GOULD.

Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me.,
Sole General Agent.

BENJAMIN DAVIS Esq., Augusta,
Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be *post paid*.

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers. Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Winthrop. Wm. Whitfield, Chesterville. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple. Z. T. Milliken, Farmington. James Dinsmore, Milburn and Bloomfield. E. F. Day, Strong. Reuben Bean & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, Norridgewock. J. M. Moor & Co., Waterville. Enoch Marshall, Vassalboro. James C. Dwight, Hallowell.

N. B. To prevent fraudulent speculation the papers of directions accompanying each bottle has the written signature of the sole General Agent. Farmington, Jan. 28, 1835. eopy5

DISSOLUTION OF COPARTNERSHIP.

THE Copartnership heretofore existing between GOING HATHORN and JAMES M. HANOVER under the firm of GOING HATHORN & Co. is by mutual consent this day dissolved. All persons in debt to said firm must make immediate payment to Going Hathorn of Pittston, and all demands that are due Going Hathorn must be immediately paid to Cyrus Kidrick of Gardner.

GOING HATHORN,
JAMES M. HANOVER.
Pittston, October 27, 1834. 44th

SAW MILL GEAR.

TO be sold the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately.

H. B. HOSKINS, Agent.
Gardiner, June 30, 1834.

FEATHERS

JUST received and for sale by GREEN & WARREN.
July 8, 1834.

CHARLES H. PARTRIDGE,
TAILOR,

WOULD respectfully inform the citizens of Gardiner and vicinity that he has taken the shop opposite C. Sager's Hotel, where he intends carrying on the Tailoring Business in all its branches. He flatters himself that by constant attention to the business, he may share a part of the public patronage.

Particular attention will be paid to Cutting.

Gardiner, April 11, 1835. 16 3m

SHERIFF SALE.

KENNEBEC, ss.

TAKEN on Execution and will be sold at public Vendue on Saturday the 20th day of June next at 10 o'clock in the forenoon at the Tavern of Charles Sager in Gardiner in said County all the right, title and interest which DANIEL NUTTING and BENJAMIN COOK of said Gardiner have of redeeming a certain piece of land situated in said Gardiner Village on the south side of Cobosee Conte river and on the Northly side of Bridge street (so called) and bounded as follows, to wit, westerly by land of David Neal, southerly by aforesaid Bridge street, easterly by land of Francis Hutchinson, it being 20 feet in width on said street and extending back on right angles with said street 45 feet, together with the building thereon, the same being Mortgaged to R. H. Gardner for about \$141.

E. MARSHALL, Deputy Sheriff.
Gardiner, May 19, 1835.

BOOTS AND SHOES.

A Prime assortment Ladies' KID and PRU-
NELLA SHOES—GAITER BOOTS;
Misse's, and Children's KID, PRUNELLA and
LEATHER SHOES—Gentlemen's MOROCCO
and HORSE-HIDE BOOTS.

ALSO—

Gentlemen's superior Calf-Skin Boots
and Shoes Manufactured by Mr. SAMUEL HALE,
For sale by CHARLES TARRELL.

A Court of Probate held at Augusta,
on the second Monday of May, A. D. 1835,
within and for the County of Kennebec

Acertain instrument purporting to be the last will and testament of JOSEPH BRADSTREET of Pittston in said County, deceased, having been presented by WILLIAM B. GRANT the Executor therein named for Probate:

Ordered, That the said Executor give notice to all persons interested, by causing a copy of this order to be published in the Age and Intelligencer, printed at Augusta and Gardiner, in said County, three weeks successively, that they may appear at a Probate Court to be held at Augusta in said County on the last Monday of June next at ten o'clock, in the forenoon, and shew cause, if any they have, why the said instrument should not be proved, approved, and allowed as the last will and testament of the said deceased.

H. W. FULLER, Judge.

Attest, GEO. ROBINSON, Register.

A true copy, attest, GEO. ROBINSON, Register.

Just received and for Sale by CHAS. TARRELL.

PROSPECTUS
of Volume Eighteenth of the
NEW ENGLAND GALAXY.
JOHN NEAL & H. HASTINGS WELD
EDITORS.

THE Eighteenth Volume of the GALAXY will commence on the 1st of January, 1835. In accordance with a promise given not long since, that the paper should advance in literary merit in proportion as it gained in public favor, we have spared no pains or expense to render it worthy of patronage; PRIZES have been paid for a successful TALE & POEM, and a liberal remuneration has been given for Original Articles. During the last four months there have been published in the columns of the paper no less than sixteen ORIGINAL TALES, and twenty-one ORIGINAL POEMS, together with Sketches, Essays, &c. making in all, probably a greater quantity of Original matter than has been given of the same quality in any other paper in the United States.

The fact that these exertions have been met by an increase of names upon our subscription list, far exceeding our most sanguine expectations, has induced us to engage the services of JOHN NEAL, Esq. of Portland, who will hereafter be associated with H. HASTINGS WELD, Esq. the present Editor; in addition to which, we offer for Original Articles the following

PRIZES.

For the best ORIGINAL TALE : FIFTY DOLLARS.

For the best ORIGINAL POEM : TWENTY-FIVE DOLLARS.

For the best Article on a Humorous Subject : TWENTY-FIVE DOLLARS.

The manuscripts may be directed to the Editors of the Galaxy, Boston, post paid, till the last of April, 1835, and the award will be made during the month of May following. The address of the writer should be enclosed in a sealed note, marked "Name;" and the directions of the successful writers only will be opened. All the manuscripts to be at the disposal of the editors of the Galaxy.

TERMS OF THE GALAXY. Three dollars per annum in advance. As we have no agents, persons at a distance who wish the paper can enclose the amount by mail. Postmen and others who may forward the names of five subscribers and fifteen dollars, shall receive a sixth copy gratis; or a reasonable commission.

Although our list of exchanges is already sufficiently large, and we have felt obliged to decline new ones; we now offer an exchange to any editor who will publish this advertisement: — provided always, that the Galaxy is not to be put on a Reading Room File.

MASTERS & MARDEN. Boston, Dec. 20th 1834. No. 38 Court Street.

THE GARDINER SAVINGS INSTITUTION.
Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY of JULY, 1835 inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.: next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest